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in industry, of unemployment of laborers and of misery; a period which witnessed persistent discussion of such topics as factory and prison conditions, reform of the corn laws, poor laws, combination laws against labor unions, and parliamentary reform.

These radical thinkers were impressed with the belief that there was something fundamentally wrong in the actual organization of society. Accepting the Utopist philosophy, they maintained their adherence to peaceful means of attaining reform and depended on an educational campaign to bring about the needed change. They supported their advocacy of a new social order by an economic doctrine that grew out of their environment—the labor theory of value, using this “as the basis of the claim of labor to the whole produce of industry.” In their support of the doctrine that political power cannot exist without economic power, they preceded Marx in an economic interpretation of history which he later built into a system.

Miss Lowenthal's analysis of these writers is an admirable exhibition of scholarship. Clear, concise, excellently organized, it pictures a stage in the development of economic theory which has heretofore been unavailable to the many and puts it in a form readily usable. It would be well if we might have more like it.

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McKeever, William A. *Farm Boys and Girls.* Pp. xviii, 326. Price \$1.50. New York: Macmillan Company, 1912.

This is a book for all farmers and their wives, country ministers, rural school teachers and rural social workers. It is very much needed. In the hands of earnest social workers it will give topics of interest for talks before grange, church and Sunday-school. There is no attempt to “ram religion down our throats,” but a simple direct placing of life upon the highest plane. That “the country has continued for many years past to become richer in farm products and equipment, but it has steadily grown poorer in social and spiritual values,” no one can gainsay. It has been too well forgotten that there is such a thing as a rich, prosperous successful man who is without spiritual development. A man still may gain the whole world and lose his own soul; and although we of the farms rarely gain even a meager corner of the world, yet the never-ceasing grasping after material prosperity tends to make any class who puts its best strength into this sort of effort negligent of the more uplifting things of life.

In the chapter on the Country Mother the tendency that the exhausting duties of farm life has to actually cause the death of farm women is spoken of, and it is indeed an alarming truth that more farmers lose their wives in early married life than any other class of men.

Besides the valuable subject matter of this book, a bibliography is given at the end of each chapter which is the best of its kind. Such lists of books have long been sought by students of rural social conditions. It would be of great value to such students if the private lists owned by widely separated students could be collected by the American Academy of Political and Social Science.

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